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THE
Christian's EPINIKION,
OR *With the Text. D. B.*

SONG of TRIUMPH.

A
PARAPHRASE
ON
Ch. XV. of St. Paul's 1st Epistle to the Corinthians,
Attempted in BLANK VERSE.
WITH
ANNOTATIONS EXPLANATORY and CRITICAL.

Fiducia Christianorum, Resurrectio Mortuorum. Illâ, credentes sumus; hoc credere Veritas cogit. Veritatem Deus aperit. Tertull.

Πίστα τῆς ἀγαθοεργίας οὐ τῆς ἀναγάσσεως ἐλπίς. S. Cyrill.

L O N D O N,
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Chufitius's Epistles

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TO THE

Right Reverend Father in God,

E D M U N D,

Lord Bishop of L O N D O N.

My L O R D,

С А Н Я

NOT only Duty to my Diocesan, but Veneration for your Lordship's Noble Character in so strenuously defending, promoting, and illustrating the Christian Cause, by Authority, Precept, and Example, challenged this Tribute of Respect, which is overpaid in your Lordship's Acceptance of it, from,

My L O R D,

Your L O R D S H I P ' S

Most Dutiful, and

Most Obliged Servant,

T. MORELL.

ERPT

Ridge Regency Hspter in God

QUICK

TO THE
Lord Bishop of London

READER.

IT is usual, I observe, for most Authors to preface their Performances with an Apology: But, to what Purpose? If the Work be good, it needs none; if bad, (verso detur stylo, vel emendaturis ignibus) no Apology can mend it. But let me say thus much by way of Advertisement rather, That I pretend not to heighten the Sublimity of the Apostle's Diction, by giving it a poetical Turn: If (writing to the Heart, more than to the Head) I have not let it fall too low, by endeavouring to make it plain and intelligible to the meanest Capacity, so as to instruct the Ignorant, fix the Wavering, and be not altogether unpleasing to the Learned and Judicious, I have gained my Ends: And, from such Encouragement, may perhaps be tempted to exhibit a larger Work of the same Kind.

THE

T. MORELL.

THE
CHRISTIAN'S EPINIKION,
OR
SONG of TRIUMPH.

INTRODUCTION.

ATTEND, ye busy Mortals, much employ'd,
Yet doing nothing, nothing to the End
Of Being, humanly divine; attend
To the most *pleasing*, *dreadful* Truth, that e'er
From Tongue of Orator, or Pen of Scribe,
Flow'd with soft Accent, or in Style sublime
Impetuous roll'd thro' the important Page.
No soothing Tale, no Blandishment of Love,
Nor flashy Scheme, unmeaning Pomp of Words,
Bring I delusive, but an earnest Truth,
Extensive as the Race of Man, tho' long
From Man conceal'd, while, under Sentence dire,
He darkling fate in Ignorance and Sin;
And still had fate, had not the great Apostle
(His Mind illumin'd with a Ray from Heav'n)
Beam'd on the Shade with Energy divine,
And thus the glorious EPINIKION sung.

I Ep. c. xv.

Ver. 1. **M**oreover, Brethren, I declare unto you the Gospel which also you have received, and wherein ye stand,

V. 2. By which also ye are saved, if ye keep in Memory what I have preached unto you, unless ye have believed in vain.

V. 3. For I delivered unto you first of all, that which I also received; how that Christ died for our Sins, according to the Scripture.

V. 4. And that he was buried, and that he rose again the third Day according to the Scripture.

V. 5. And that he was seen of *Cephas*, and then of the twelve.

St. Paul to the Corinthians*, Ep. I. c. xv.

YE Men of Corinth, whose enquiring Ears, Oft charm'd with Strains of Heav'n-taught Eloquence,

Have feasted on my Gospel; nor in vain The joyful *Tidings of Salvation* caught, While ye with pious, and compliant Care, Treasur'd the saving Knowledge in your Hearts; Yet hear, O, hear me, in the full Display Of that important Truth, the *Lord is risen.*

So the prophetic Scriptures sang of old, That *Christ* should die, should die the Death denounc'd 'Gainst sinful Man, and ere the Third Day dawn'd, The Stars of Morn should see him rise again, Fresh as the new-born Light, the Ransom paid For Sin-lost Man, the Slave of Death no more.

Him *Cephas* saw, him saw the chosen Twelve,

With

A N N O T A T I O N S.

* **T**HESSE two Epistles to the *Corinthians* being wrote not only to the Church at *Corinth*, but to all the Saints, or Christians, throughout *Achaia*, (2 Cor. i. 1.) of which *Corinth* was the Metropolis; it is no Wonder, that some, among so many, should deny the *Resurrection of the Dead*, or, at least, the State of the *same Body* glorified after Death: Some, I say, both among the *Gentile* and *Jewish* Converts; the one, upon the Principles of vain Philosophy; the other, as being tainted with the heretical Opinion of the *Sadducees*, Matth. xxii. 23. Now to all such this Chapter seems particularly addressed, v. 12, 34. And, in order to convince them of their Error, and to shew the absolute Certainty and

Necessity of a *Resurrection* (of, or) from the Dead, the Apostle here, with all the Strength of Argument and Power of divine Eloquence, has, to Demonstration, proved that great and important Article.

Ver. 3, 4. *According to the Scripture.*] For a suffering *Messiah*, see *Is.* liii. *Zech.* xii. 10. *Ps.* xxii. 16. On the *third Day*, *Gen.* xxii. 4. *Hos.* vi. 2. *Jon.* i. 17. And as to that idle *Cavil*, concerning the Propriety of calling the Morning on which our *Saviour* rose, the *third Day*, we need only refer the Reader to the learned *Eclaircissement* of *Bishop Pearson*, and *Bishop Sherlock*, in his *Trial of the Witnesses*, &c.

V. 5. *Cephas.*] The *Syriac* Name for *Peter*, Gr. Πέτρος, c. i. v. 12. See *Matth.* xvi. 18. *Luk.*

SONG of TRIUMPH. 7

With Numbers more, whose living Evidence
Fixing the Fact indisputably true,
Defies the Tongue of Malice, and the Heart
Of self-convicted Infidelity.

Next *James* the Just, and all th' Apostles, saw
Their well-known Master with attentive Eye.

Last was he seen of me, as one, whose Birth
Staid not the Course of Nature, and the least
In Rank, of apostolic Dignity
Unworthy as I am; who vainly thought,
In Zeal, mistaken, and ill-tim'd, to shake
The fast Foundations of the Church of God.

ANNOTATIONS.

Luk. xxii. 34, 36.-- Then of the *Twelve*; some read it *eleven*, (*S. Ambr. vulg. Ed. &c.*) because *Judas*, before this, had destroy'd himself. Others read it *ten*, supposing this to be meant of the Apparition, *Joh. xx. 19.* when *Thomas* was absent. *Beza, Piscat. & al.* But, from the first consecrated Number, they might still retain the Name of *Twelve*, by the Figure *Synecdoche*, frequently used in Scripture. *S. August. Erasm. Steph. Compl. Syr.*

V. 6. This Appearance is not mention'd elsewhere, unless it be meant of that great Manifestation of *Christ* in *Galilee*, foretold and pre-appointed, *Matth. xxvi. 32. xxviii. 7.*

V. 7. *He was seen of James.*] --Nor is this taken notice of in the Gospel, but stands recorded by *St. Jerom*, from Tradition, as happening presently after the Resurrection, before the other Appearances here mentioned. The Word *ἐπέτα*, therefore is more properly render'd *then, beside, or in the next place*; *c. xii. v. 18. vide Hamm. in loc.*

This is that *James*, who is commonly styled our Lord's *Brother*, *Mark vi. 3.* He was the Son of *Cleophas*, *Christ's Uncle*, and so his Cousin-german; which is often express'd by *Brother* in the sacred Dialect. He was constituted the first Bishop of *Jerusalem*, by *Christ* himself, (*Chrysost. Theophyl. Phot. & al.*) and by the Apostles (*Euseb. l. 17.*). And therefore, in this Church, he is set before *Peter and John*, *Gal. ii. 9.*

V. 6. After that he was seen of above five hundred at once, of whom the greater part remain alive unto this present, but some are fain asleep.

V. 7. After that he was seen of *James*, and then of all the Apostles.

V. 8. And last of all he was seen of me also, as of one born out of due Time.

V. 9. For I am the least of all the Apostles, that am not meet to be called an Apostle, because I persecuted the Church of God.

And this is he who wrote the *Epistle*, in the Inscription whereof he is called an *Apostle*: *Gal. i. 19. Act. xv. 6, 22.* Tho' he styles himself only a *Servant of Jesus Christ*.

V. 1b. *Of all the Apostles.*] *i. e.* either at his Ascension, *Luke xxiv. 50.* or at the Time mention'd *John xx. 25.*

V. 8. *As of one born out of due Time.*] Dr. *Hammond* conjectures this to be taken from a proverbial Form among the *Romans*, begun in the Time of *Augustus*, when some unworthy supernumerary Persons, who were admitted into the Senate, were styled by way of Reproach, *Abortivi*. But *Le Clerc* will not admit of this Interpretation, because the right Reading of *Suetonius*, in *Aug. c. 35.* from whence Dr. *Hammond* took it, is not *Abortivos*, but *Orcinos*, or *Orcivos*, *i. e. obscuros, qu. terra & orco natos, such as had their Freedom given them after their Master's Decease.*-- And the Word (render'd in the *Septuagint*, *Job iii. 16. Eccles. vi. 3. by*) *ἐγερμα*, was used metaphorically, by the *Jews*, for any thing mean or contemptible, long before the Time of *Augustus*. So any thing that was extraordinary little, in its kind, might be called *Abortive*,

---*Ut abortivus fuit olim
Sisyphus.*---

Hor.

V. 9. *St. Paul* generally uses this humble Strain in speaking of himself, that he might attribute all to the superabundant Mercy and Grace of God. *Ephes. iii. 8. 1 Tim. i. 15.*

But

V. 10. But by the Grace of God I am what I am: and his Grace which was bestowed upon me, was not in vain; but I laboured more abundantly than they all: yet not I, but the Grace of God which was with me.

V. 11. Therefore whether it were I or they, so we preach, and so ye believed.

V. 12. Now if Christ be preached that he rose from the Dead, how say some among you, that there is no Resurrection of the Dead?

V. 13. But if there be no Resurrection of the Dead, then is Christ not risen.

V. 14. And if Christ be not risen, then is our Preaching vain, and your Faith is also vain.

V. 15. Yea, and we are found false Witnesses of God; because we have testified of God, that he raised up Christ: whom he raised not up, if so be that the Dead rise not.

But now the Convert of celestial Grace, Second to none, with painful Industry, I labour in the ministerial Work, And boast unrivall'd Fruits; to me not due, But to the all-inspiring Grace of God. Yet were it I, or they, this weighty Truth Unanimous we preach'd, and ye believ'd.

If such our solemn Words, and such your Faith, Why, apt to sink in infidel Distress, Still fluctuates the troubled Soul in Doubt; Whether the Dead shall rise again to Life?— It must be so.—For if the Dead rise not, Christ is not ris'n; nor yet, as testified By us, is rais'd of God; and if *He* still, On whom Redemption and Deliv'rance wait, In Expectation prompt; If *He*, the *Lord*, Imprison'd lies in the insulting Grave, In vain we preach'd, and ye in vain believ'd; Lyars and Fools, misleading and misled.

ANNOTATIONS.

V. 10, 11. But the Grace of God, *η σὺν ἐμοὶ* which was *with me*, or rather assisted me. *Aquinas*, and before him *S. Augustin*, founded the *Grace*, we call *co-operating*, on this Passage; in vain, I think, disputed by *Laurentius (in loc.)*: For the Preposition *σὺν* often signifies Assistance; as *σὺν ταῖς Μέταις*. And Assistance excludes not the Labour of the Person assisted. Compare *Rom. xv. 17. 2 Cor. iii. 5. xi. 23. Gal. ii. 8. Ephes. iii. 7. Phil. ii. 6. iv. 13.*

V. 12.—16. The Apostle, in v. 1. had told the *Corinthians*, that this, *viz.* the *Resurrection of the Dead*, was the *Doctrine of the Gospel*.—v. 2. That without Faith in this *Doctrine*, (what-

ever they styled themselves) they came not under the Denomination of *Christians*, nor were entitled to the Benefits of Christ's Death.--- And then, from v. 3. to v. 9. having laid it down as an undeniable Matter of Fact, that *Christ died, and rose again from the Dead*, he, upon this Foundation, the very Basis of Christianity, builds the following Arguments:

Argument 1st. If Christ be risen, then there is a Resurrection; or thus, inverting the Argument, *If there be no Resurrection, then is not Christ risen*; but *Christ died, and is risen again*, (as before prov'd) therefore *there is a Resurrection from the Dead*.

Still,

SONG of TRIUMPH.

9

Still, still, in Bondage to unconquer'd Death,
Ye live, the wretched Slaves of damning Sin ;
Nor ev'n, that heav'nly Cherub, Hope, can chear,
With all her precious Balm, the sick'ning Soul,
Unjustify'd, unpardon'd, unredeem'd.

V. 16. For if the Dead rise not,
then is not Christ raised :

V. 17. And if Christ be not
raised, your Faith is vain ; ye are
yet in your Sins.

And what? or where are they? who, in the Night
Of slaught'ring Persecution, held their Faith,
And dauntless fell, or seem'd to fall, asleep?
All, all, are perish'd utterly. And *We*,
Only awake to Suff'ring, soon must perish ;
The most abandon'd Caitiffs upon Earth,
If this Life only terminates the Hope,
We had in *Him*, who promis'd better Things.
Blessed be God, his Promises are sure!

V. 18. Then they also which
are fallen asleep in Christ, are pe-
rished.

V. 19. If in this Life only we
have Hope in Christ, we are of all
Men most miserable.

Now

ANNOTATIONS.

V. 17. The Apostle here argues from some Absurdities consequent upon the *Non-resurrection of Christ*, both with regard to his preaching *Justification in Christ*, and *their Faith in this Doctrine* (repeated from v. 14.) : To which he adds, the wretched Condition of Christians, both living and dying in a State of Sin, and consequently subject to Punishment from the Justice of an offended God.

V. 18. *Then they also* (sc. *Stephen, James, and other the first Christian Martyrs*) *which are fallen asleep*, i.e. are dead (so *Ps. xiii. 3.* the Sleep of Death. *Acts vii. 60.* fell asleep) *in Christ*, i.e. for Christ, (εν, in the Original, being used as δια, in *Theſſ. iv. 14.*) *are perished*, sc. Body and Soul : An Immortality of the Soul, and the Non-resurrection of the Body, being inconsistent, on the Christian Scheme, *Matth. xxii. 32.* tho' the wifest and best among the ancient Philosophers thought otherwise. But, in Truth, there can be no Resurrection, but of the Body : For the Soul, which dies not, cannot properly be said to rise again.

The figurative Use of the Word *Sleep*, for *Death*,

is frequent in profane Authors, as well as sacred, but in none to finer Purpose than in that beautiful Soliloquy of *Hamlet* ;

—To die— to sleep—
To sleep ! perchance to dream ! Aye, there's
the Rub :
For, in that Sleep of Death, what Dreams may
come,
When we have shuffled off this mortal Coil,
Must give a Pause.— There's the Respect
That makes Calamity of so long Life, &c.

V. 19. is another Argument for a future State, which some interpret of the extreme Folly and Madness of the Apostles and primitive Christians, in submitting to, nay in courting Perils and Persecution for their Faith in the Resurrection ; tho' otherwise a good, honest, simple People, whose Writings and Actions spoke them of better Sense : And therefore, should they be disappointed in this their Faith, they were of all Men the most miserable. But, as this is implied in Verse 30. I choose rather

V. 20. But now is Christ risen from the Dead, and become the First-fruits of them that slept.

Now is Christ risen, from the Bands of Death, Enlarg'd, self-reviviscent; and become The typical First-fruits of them that sleep, Till the glad Time of Harvest; then to rise, Imparadis'd in Joy transmissive: As of old, The Sheaf first *wav'd before the Lord*, (of Heav'n And Earth, kind, universal Parent) shed Its influential Blessing on the Field.

V. 21. For since by Man came Death, by Man came also the Resurrection of the Dead.

For since by Man came Death into the World, Ungrateful, faithless, disobedient Man! So comes the Resurrection of the Dead, By Man, how great in Righteousness and Truth! That as in *Adam*, All, who from his Loins Sprang mortal, taste the bitter Cup of Death:

V. 22. For as in Adam all die, even so in Christ shall all be made alive.

So

A N N O T A T I O N S.

rather to put it thus, That seeing the very best of Christians are subject to, and suffer, Variety of Ills, as (in the same Poet's Phrase)

--The Whips and Scorns of Time, Th' Oppressor's Wrong, the proud Man's Contumely, The Insolence of Office, and the Spurns That patient Merit of th' Unworthy takes, &c.

and yet many are the Blessings (or great the Blessedness) promised by Christ himself to his faithful Servants (*Matth. v.* and elsewhere); it follows, that there will be another State, when, &c. The Reader will easily supply the rest. Observe, that *μάρτυρ*, only, in the Original is displaced, as in *Rom. iv. 16*.

V. 20. The Particle *now* is significant, as it connects the Argument, assuming the foregoing Proposition in *v. 12, 13*. The Consequent whereof the Apostle here confirms by an Allusion to the First-fruits under the Mosaical Law, *Levit. xix. 24. xxiii. 9. Deut. xxvi. 2*. That as the typical Sheaf first offered to, or *waved before the Lord*,

(as a due Acknowledgment of his Goodness and Power) deriv'd a Blessing upon the whole Crop (neither were the *Israelites* suffer'd to eat of their new Corn, &c. till, after such Consecration, the Curse under which the Ground primarily labour'd, was taken off); so *Christ*, by rising again, or rather, by raising himself from the Dead, should transfer the same quickening Spirit on all those who had acknowledg'd him for their Lord, and being holy, (to the best of their Power) as he was holy, died in this Faith. Hence St. *Paul* calls them *Σύμφυτοι*, planted together with him, *in the Likeness of the Resurrection*, *Rom. vi. 4*. --And 'tis further observable, with regard to the Appositeness of this Allusion, that *Christ* presented himself to the *Father*, the very Day the First-fruits were to be offer'd according to the Law, *Deut. xxvi. 1*.

V. 21. is of the same Import with the foregoing, by another Allusion to the First Man, *Adam*, the Type of *Christ*; which is further explain'd in the next Verse, and more fully urg'd *Rom. v. 12. &c.*

V. 22. The second *All* may either be understood

SONG of TRIUMPH.

II

So All, Partakers of the Spirit of *Christ*,
Shall rise in Him, and, at the Fountain-head
Of Life, quaff an Eternity of Joy.

But 'tis the Work and Will of God, (the same
His Work and Will) in Order therefore All
Shall rise observant; first, the Lord himself;
Then they, who, sleeping in their wormy Bed,
Faithful in Life, nor hopeless yet in Death,
His Second Coming wait; nor wait in vain.
They hear, they know his Voice; they start, they rise.

V. 23. But every Man in his
own Order: Christ the First-fruits,
afterward they that are Christ's,
at his Coming.

ANNOTATIONS.

stood with the same Restrictions as in *Rom.* v. 18. *I Cor.* viii. 1. x. 33. which agrees with the *Antithesis*, and the whole Scope of the Context, relating to Believers only; or else in a fuller Sense, If, seeing the Expressions, *in Adam*, *in Christ*, denote a Causality in both, we consider them as two Roots, that communicate each to all their several Branches their own distinct Properties; so *Milton*, l. iii.

As in *Him* perish all Men, so in *Thee*,
As from a second Root, shall be restor'd
As many as are restor'd, without *Thee* none.

Observe likewise the Verb Passive *ζωποιηθήσονται*, *shall be made alive*, denoting a *Resurrection to eternal Life*, not by their own Strength, but by some other Power. And in this Sense, *viz.* of a *blessed Resurrection*, is the Word *ζωποιεῖν*, *to make alive*, used in *John* v. 21. vi. 63. *Rom.* iv. 17. viii. 11.

V. 23. I had render'd this otherwise at first, inserting the Word *meritorious*, according to the Exposition of the *Fathers*; *Ordo enim nihil aliud nisi dispositio meritorum*. *Tertull.* p. 355. *Erit igitur ordo meritorum*. *D. Ambros.* p. 225. and so others: From whence the learned *Mede* interpreted this Place of the First and Second Resurrection, mention'd in the *Apocalypse*, c. iii. v. 20. But since it is not likely, that the Notion of a *Millennium* was known to *St. Paul*, and those primitive Christians who lived before *St. John*

wrote the *Apocalypse*; and since many absurd Doctrines have been built upon this Exposition, tho' the Fathers perhaps might mean no more hereby, than to express the great Pre-eminence of *Christ*, the Head, above the rest of the Members; I thought proper to alter my first Reddition, and conclude, that the Apostle only intended to obviate an Objection, which some might start thro' Curiosity and Impatience, saying, *If such was the Effect of Christ's Resurrection, why, when Christ rose, did not all Believers rise with him?* No, says the Apostle, tho' all Believers rose with Christ, *representatively*, when he arose, yet for their rising *personally*, a certain *Order of Time* is to be observ'd (so *κατὰ τάξιν*, c. xiv. v. 40.): which he more fully explains, *I Thess.* iv. 15. &c.

Christ the First-fruits.—But have we not many Examples of Persons *rising from the Dead*, before the Resurrection of Christ, both in the Old and New Testament? Yes, and in profane Authors too (see *Camerar. Histor. Observ.*): yet we read of no one, except *Christ*, rising to *celestial Glory in Life everlasting*. Besides, the rest were *raised*, *Christ* only *rose* from the dead; the rest (as the learned *Gregory* styles them) were all but *Second Brothers* in the Resurrection, *Christ* alone was *Πρωτότοκος*, the *First-begotten* of the Dead, *Col.* i. 18. who, as he was the Lamb slain, so he may be said to be the Lamb risen too, (*potentially*) from the Beginning of the World. *Vide infra*, v. 42.

The

V. 24. Then cometh the End, when he shall have delivered up the Kingdom to God, even the Father; when he shall have put down all Rule, and all Authority, and Power.

V. 25. For he must reign, till he hath put all Enemies under his Feet.

The Resurrection thus accomplish'd, and the Pow'r
Of Death destroy'd, the Fabric of this World
Falls,— and, in Night envelop'd, this gay Scene
Shall be for ever clos'd: When *Christ*, the Son
And Substitute of God, shall have resign'd
His Mediatorial Kingdom to the *Father*;
When all Authority, all adverse Rule,
And Pow'r of Opposition, are subdu'd,
And lost in *Nothing*, their Original.
For *Christ* must reign, (so sings the Royal Seer)
Till he hath triumph'd over all his Foes,

ANNOTATIONS.

V. 24. The Apostle having mention'd the Second Coming of Christ, here digresseth (if it be a Digression) into a Declaration of the Things consequent thereupon. And if the Spirit of God ever shewed itself to Man, it is surely in the Display of these high Matters. But as the Apostle soars not here altogether beyond the Reach of human Comprehension, I shall endeavour to explain him in as brief and clear a Manner as possible.

The *Kingdom* here spoken of is, the Church of God, (i. e. the whole Body or House of Christians) which, tho' one in itself, is twofold, as to the Form or Manner of Administration, being begun in *Grace* here, and hereafter in Heaven to be consummated in *Glory* (to both which Parts extends that Petition in the Lord's Prayer, *Thy Kingdom come*). Now *Christ* being constituted the Prince, or Head, of his Church, *Matt. xxviii. 18. Ephes. i. 18.* he has the sole Ordering or Governing of the same, (under God) till its *Glorification* at the Day of Doom (here called the *End*; i. e. till all they, who in their Lives followed the Directions of God's *Holy Spirit*, and died in the true Faith of Christ, being actuated by the same Spirit, rise again to Life eternal). And then, (*acquisito fine, cessant media*) there being no further Need of the Means now used for the gathering or preserving a Church, *1 Cor. xiii. 10.* no Need of a *Mediator*, when Sin and Death are no more; no Need of an Instructor, when all *Prophecies shall cease, all Tongues fail &c. 1 Cor. xiii. 8;* and we shall be *Θεοδιδαστοι*, taught

immediately of God: Then shall Christ resign this his *vicarial Power*, (i. e. shall cease to act as *Mediator*) and God, without Opposition or Offence, *Matt. xiii. 41.* be *All in All*. Now I can conceive no great Difficulty in all this, if we understand the Scriptures, as we ought. For what should hinder, but that the *Three Persons*, or *Subsistencies*, (under which the Divine Nature is reveal'd to us) tho' eternally *equal* in Essence, should for a while, in this *oeconomical Dispensation*, be *unequal* in *Office*? But I intend not to dispute the Matter here; so let this suffice in general.

V. 25. *For he* (i. e. *Christ*) *must reign*, (that the Scriptures and Decree of God may be fulfilled) *till* (according to the Psalmist, *cx. 1.*) *He* (i. e. God) *bath* made all his Enemies subject unto him (*τὰς ἔχθρὰς ἀπῆ*, *M. S.*). But shall he reign only *till* then? Yes, says *St. Luke*, *i. 33.* *Of his Kingdom there shall be no End.* Note then, that *till* does not always exclude the After-time. *Is. xxii. 14. Matt. i. 25. xxviii. 20.* For tho' he reign not, as now, amidst his Enemies, yet, as he shall ever *sit at the Right-hand of God*, *Heb. x. 12.* he shall *for ever reign*; which is what is meant by that Phrase. In short, the Apostle only affirms what some of the *Corinthians* might possibly call in question, *viz.* whether *Christ* should *get the better of all his Enemies*; for having done this, there could be no Dispute of his reigning for ever, the *King of Kings*, and *Lord of Lords*, *1 Tim. vi. 15. Apoc. i. 5.*

SONG of TRIUMPH.

13

Death last,— imperious Tyrant now no more;
The Vanquisher is vanquish'd, Spoiler spoil'd.
(Thus the same Prophet) Thou to him hast giv'n
Dominion absolute o'er all thy Works,
And all things subjected beneath his Feet;
Ev'n All, without Exception, save himself,
Who to the Son this universal Pow'r
Was pleas'd to delegate; He, the Father, God
Omnipotent, still reigns, in Heav'n and Earth;
Nor knows Subjection.— And when thus subdu'd
Are the whole hostile Band, and the Great Work
Of Man's Salvation finish'd, the glad Son
His Regal Sceptre shall lay by, and God,
In full Communication of himself,
As ere these Worlds were made, be All in All.

V. 26. The last Enemy that shall be destroyed, is Death.

V. 27. For he hath put all things under his Feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him.

V. 28. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

Else,

ANNOTATIONS.

V. 26. The Conclusion of another Argument for the Resurrection. If *All* Enemies shall be subdued, then Death;— and if Death be destroy'd, (*i. e.* hath no more Power over us) we shall rise again.

The Verb *καταγγίται*, shall be abolished, brought to nought, is seldom used by any Heathen Writer, tho' in frequent Mention by St. Paul: The simple Verb *ἀγγίω* signifies to cease, or be at Rest, from *ἀγγός*, one that is idle, or hath nothing to do. Hence *καταγγίειν*, cassare, (old *Gloss.*) to frustrate, or make void: And *Phavorinus* has *καταγγίσσειν*, *νικήσειν*, *τωνίσειν*, shall have overcome, made to cease, v. 24. where observe, it is spoken only of all Policies, Powers, &c. and not of those who exercis'd such Powers, *viz.* Devils, and sinful Men, doom'd to eternal Punishment, and consequently are of eternal Being, *Is.* lxvi. 24: *Mark* ix. 44, &c.

V. 27. The Word *All* is not in the Original, *Ps.* cx. 1. tho' emphatically used here by S. Paul; and therefore, to confirm this his Usage of it, he has added another Verse from *Ps.* viii. which yet

must be mystically understood of *Christ*, the Second *Adam*, as applied, *Heb.* ii. 8. the Original being spoken of *Adam* the First Man, and *Lord* but of *some* Things.

But when He, that is, the Prophet, or the Scripture, *Heb.* i. 7. saith, *All things*, &c. it is manifest *God* is excepted: And the Reasons given for this Exception are, lest the Gentiles should understand from the Word *All*, that God the Father likewise should be subject to the Son; as, among their Fables, *Jupiter* is said to have dethroned his Father *Saturn*: And also, to shew the Subjection of all Things besides, without Exception; and consequently of all Powers, &c. v. 24.

V. 28. *Then shall the Son also himself be subject*, &c. not by any essential Subjection, either of his divine Nature, wherein he is ever equal with God; or of his human Nature, wherein he is ever subject to the Father; but only with respect to us, as *Christ* is the *Head* of the Church, or of all Things subject to the Father. So that the Meaning is, *Then shall it be manifest*, that all Things the *Son* did, as *Man*, was by the Power and Authority,

D

V. 29. Else what shall they do which are baptized for the Dead, if the Dead rise not at all?

Else, what Advantage, to have undergone
Martyrial Baptism, plung'd in horrid Deaths!

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uthority, and in the Name of God the Father,
John v. 19. viii. 28. which was not so conspicuous during the Administration of the *Son.*

That God may be All in All, ($\tauὰ πάντα ἐν πᾶσι$) i.e. glorified in all things, *John* xiii. 31, 32. and fill all things with the immediate Influence of his Fulness, *Ephes.* i. 23. So *Herodotus*, Πάντα ἦν Ζώπυρος ἐν Βασιλείοις. And *Seneca*, speaking after his Manner of an heavenly Life, says, *Illic omnibus omne cognatum.*

V. 29. Argument 4.— If the judicious Mr. *Locke* knew not what to make of this Phrase, *Baptized for the Dead*, I may well confess my Ignorance: But as he thinks it signifies something, wherein the Persons spoken of exposed themselves to the Danger of Death, and the learned Dr. *Lightfoot* interprets it in much the same Manner, I have therefore submitted, in my Paraphrase, to the Authority of these Two great Names; not knowing better where to fix, in that Multiplicity of Opinions that embarrass this Passage (this *πολυθρύλαντον locum*, as Sir *R. E.* calls it): And I intended to say no more on this Head. But as some Persons, who have not the Skill, or Opportunity, of consulting the Commentators, may be desirous of knowing the Reasons upon which the Difficulty of explaining this Passage is founded, and the Solutions of other learned Men, I have subjoined the following.

Now the main Reason of the Difficulty here, and in other Places of Scripture, (in things not necessary to Salvation) is our Ignorance of many Customs, that prevailed in the Apostolical Age, which no Writers of that Time have transmitted to posterity, or their Works, during the Havock of the several Persecutions, were destroyed, and are now lost in Oblivion. So that we have nothing left to build our Conjectures upon, but the Use and Propriety of Language: And it happening, that the Words before us are capable of several different Senses, this has given Scope to the Fancies of the Learned, to interpret them severally as they pleased; and from this Amusement, innocent enough in these indifferent Matters, springs that vast Variety of Opinions, concerning this Passage; the chief of which we are about to consider.

And 1st. of the Proposition $\nu\pi\epsilon\rho$, here render'd for: It may signify *super vel supra*, above or over;

pro, for or in such a Sense; the antecedent or the final Cause; *gratia vel propter*, for the sake or on the account of; *sub, tanquam, under, or in the likeness of*; *vice, loco, nomine, instead, in the place, or name of, &c.* All of which are supported by their several Patrons, upon good Authorities. And then.

2dly. The Word $\betaαντίζεσθαι$ is used at least in three different Senses; *Sanguinis*, *Fluminis*, *Flaminis*; of *Blood*, of *Water*, of the *Spirit*; And these again are variously interpreted.

1. *Sanguinis*, i. e. of Afflictions, Torture, and Death itself, from *Matth. xx. 22. Mark x. 39. Luk. xii. 50.* *Why are they baptized*, i. e. why do they afflict themselves, fast, &c. for the Dead (*Tirinus, Justinian, & al.*)? But as this implies a voluntary Act in the Persons so baptized, perform'd by themselves, and not by the Ministers of Baptism, it is improper; and St. *Paul* would then have said, *Why do they baptize themselves (Estius in loco)?* Others interpret it of the Cross, or Martyrdom, for the Dead, i. e. for *Christ*, and his Saints, whose Resurrection they profess, defend, and seal with their Blood; referring to v. 18. And we must observe, that St. *Paul* does not say, *What do they mean*, quid volunt? but quid facient, what will they do, what will become of them? *Jer. v. 31. (Lighfoot, p. 180.)* And this Sense agrees very well with what follows; Or why do we run the same Hazard daily?—Again, *Baptized for the Dead*, i. e. *supra mortuis*; why do they rather suffer their Bodies (*cum cadaveribus contumulari*) to be buried with the Dead, than deny they have any Hope laid up for them, and communicated to them, by the Baptism of *Christ* (*Colomesius*).—Others, who take *baptized* in this Sense, explain for the Dead, for the Cause or Quarrel of the Dead; or for the Faith of them who are now dead; or for maintaining this Article of the Resurrection, for which so many suffered, *Acts xxiii. 6.* or upon account of the Dead, being induced by the Holiness of their Lives, and Constancy of their Courage in Death; and indeed whole Cities have been baptized upon the Death of an eminent Saint: *Sanguis martyrum, semen ecclesiae* (*Slaterus, Vorstius, & al.*).

2. *Fluminis*; interpreted of *washing the Dead* (*ablutione super mortuos*, i. e. *mortalium vel sepulcrali*).

Why, if the Dead rise not, do they profess
This Faith, and stubborn seal it with their Blood?

why are they then baptized for the
Dead?

Or

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crali). This was practis'd by the Jews, *Heb. ix. 10.* (*pro amico in legali pollutione defuncto, ne pollutio obesset*) ; and by Christians, *Acts ix. 37.* out of Love, or Respect ; from whence they argue, Do Men give Respect where there is no Hope ? --- Or else they did it to signify, that so the Body should be changed, and made a glorious Body. --- But if this had been St. Paul's Meaning, he would have said, Why do they *wash or baptize their Dead* ? &c. Besides, what Sort of Argument would this have been, when the Heathens did the same, without Faith in the Resurrection ? --- It was in Use among the Greeks in the Time of *Socrates*, (*vid. Plat. Phæd.*) and also among the *Romans*.

Tarquinii corpus bona fœmina lavit & unxit.

3. *Flaminis* ; i. e. of sacramental Baptism. --- When any *Catechumen* died before Baptism, it was usual to baptize another Person in his stead (*Zeger, Calvin, Grotius, Casaubon, & al.*). And this was sometimes ridiculously performed, by the Person's answering the *Catechist* from under the Bed, or out of the Sepulchre, in the Name of the Deceased. --- *J. Scaliger* pleads very hard for some such *vicarial* Baptism, which he says was annually observed on the Kalends of *February*, even from the Apostles Time, for the Comfort and Refreshment of the Dead ; i. e. the Souls of Righteous, which lay in the Centre of the Earth, as was supposed, waiting anxiously the Day of Doom (*in candidâ expectantes diem*, *Tertull.*). That there was such a Custom, is manifest, not only from the Fathers, (*Tertull. Ambros. & al.*) but from that ancient Prohibition *Conc. Carth. can. 6.* *Ne mortuos baptizari posse fratrum infirmitas credat* ; *Let not our weak Brethren think, that the Dead can be baptized*. And it is notorious, that from the Misconstruction of this Custom, as this Custom was of the Words of St. Paul, came *Purgatory, Offerings, and many other ridiculous Ceremonies concerning the Dead*. --- But there is no Proof of any such Custom's prevailing in the Apostle's Time ; and if there had, we cannot think he would have drawn an Argument from such a superstitious Profanation of the Sacrament, without some Mention of his Dislike. --- But, says *Grotius*, the Apostle does not approve the Fact,

but only shews their fixed Faith in the Resurrection : --- And *Scaliger*, that it is cutting their Throats with their own Sword : --- And *Casaubon* says, it is *argumentum ad hominem*, as if, disputing with Papists, who say, that Images are so many Books or Instructors, to excite Piety in the Hearts of Beholders, we should ask them, Why then do they veil and hide their Images in *Lent*, a Time, if any, requiring the greatest Zeal and Devotion ? --- But, after all, I say, had any such Custom been practis'd in the Apostle's Time, and warrantably too, it would have been but a weak and frivolous Argument to prove a Resurrection ; for it is scarce credible, that they, who used this Rite, would deny a Resurrection ; or if they did, they might have replied, Why, then, they equally erred in both, *viz.* the Resurrection, and Baptism for the Dead.

3dly. Others interpret *for the Dead, sub morte, vel sub mortis tempore* ; of such who were baptized on their Death-beds, (hence called *Clinici*) *for the Dead*, i. e. for the State of the Dead, or a future Life after this ; or because they were rather to be reckon'd among the Dead, than among the Living. --- But the *Greek* will hardly bear this Sense ; and though some among the primitive Christians might defer Baptism to the last Hour, yet St. Paul would scarce have taken an Argument from such a wicked Custom, without Reprehension, as was said before ; nor would it have been any Proof for their Belief in the Resurrection of the Body, (the Point in hand) tho' it might be, of the Salvation of the Soul (*Ludov. de Dieu, Estius in Epiphan. & al.*).

4thly. Others interpret *for the Dead, over the Monuments or Sepulchres of the Dead* (*Glaffius, Piscator, Camerarius, & al.*) ; or, as it is in the Margin of our old *English* Bible, *over the Death, or over the dead Mens Graves* ; *Wberden Todten, Luther*. --- *Nεκός* properly indeed signifies *Cadaver*, a dead Body ; but then there are no Foot-steps of any such Custom in Antiquity : The primitive Christians usually baptized in Places of Water ; nor had they any Church-yards, or certain Burying-places. And if there had been any such Custom, I can see no Force in the Argument ; for they might have done this only out of Zeal for

V. 30. And why stand we in
Jeopardy every Hour?

Or why, this Faith impelling, do *We* dare
All Danger, and, with Perils compass'd round,
Enjoy a sad Anxiety of Life?

Glory,

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for the Memory of the Dead; which may also serve for an Answer to those who interpret *for the Dead, in honorem mortuorum*, when Persons are baptized in, or by the Name or Names of the Deceased.

5thly. Baptized for the Dead, i. e. *tanquam mortui, as dead*, or as representing the Dead; as Immersion and Emerision represent Death and the Resurrection (*Caietan, Theodor. Sir N. Knatchbull, &c al.*); or, as it is in some of our Bibles, Baptized for the Dead, i. e. that they may have a Remedy against Death, because Baptism is a Token of Regeneration;--- or from the general End of Baptism,-- Baptiz'd for dead, i. e. plung'd in Water, in token they are in Death; and taken out again, in token they are raised from the Death of Sin (*Beza, Regal. in Tertull. &c al.*) No doubt in the Action of Baptism, the Resurrection is in some sort represented, our Persons thereby being restored, as it were, to their perfect Integrity of Nature, *εγείρειν, αναγένεσην, iterated Nativity, Heb. xi. 19, &c.* But then this spiritual Resurrection is to little Purpose, without the Second Resurrection: And if this had been the Apostle's Meaning, he would have said, *What shall we do?* as he always uses the first Person, in speaking of the Saints or Believers in general.

6thly. Baptized for the Dead, i. e. not in their stead, or for their Comfort, &c. but to establish continually the Promises of the Covenant made to them and the whole Church, (militant and triumphant, the Living and the Dead) *I am thy God*; from whence our Saviour infers a Resurrection, *Luke x.* As often therefore as Baptism is conferr'd in the Church, so long and so often are the Promises of God, made to the Dead, renewed. Now, because God is not the God of the Dead, but of the Living, the Dead are yet alive in God, by Promise, and must therefore one day live in *actu*, fully and properly (*Pole, Lud. de Dieu*). This is well said, but the same Objection lies against it, I think, as against the former; 'tis somewhat too general.

7thly. For the Dead, i. e. to supply the Place of the Dead; taken from the military Form of levying Soldiers, in the room of those who died in

War (*Le Clerc*). And this is the Opinion that Sir R. E. takes so much Pains, in his *Fortuita Sacra*, to establish: Ingenious enough, but thwarted by the former Objections.

8thly. For the Dead, i. e. for themselves; in hope of a Resurrection after Death (*Castalio*): But 'tis absurd to think, by the *Name of the Dead*, is meant the Hope of a Resurrection to Life.--- Others, for the Dead, i. e. the Resurrection of the Dead; the *Dead* here signifying the Title (in brief) of that grand Article in the Creed, which the *Catechumens*, ere they were admitted to Baptism, made Profession of (*Hammond. ex Chrysost. &c al.*): But such an *Ellipsis*, in a Dispute where every thing intended ought to be express'd in the clearest Manner, seems very harsh and absurd; neither has it any thing in common with the Examples Dr. *Hammond* has alleg'd for it; and he undoubtedly goes too far back (to v. 12. τίνες οἱ νεκροί) for a Nominative Case to *βαπτίζονται*, when there is a Nominative Case in the same Verse, *sc. οἱ βαπτίζομενοι*. which I refer to v. 18. immediately preceding, if we put within a *Parenthesis* the *Apostle's Excursion on the last Day*.

Kind Reader, if you are not sufficiently tired already, you may see more of this Matter in *Justell. in Cod. Can. Eccles. uniu. p. 173. Colom. Observ. sacræ; Sir R. E. Fortuita Sacra; G. Vossius in Thes. Theol. Histor. p. 180. J. Scalig. in loc. &c.*

V. 30. Argument 5. We have the like Argument in *Cicero*; 'Nescio quomodo, inhaeret mentibus quasi saeculorum quoddam augurium futurorum, idque in maximis ingeniis, altissimisque animis, et existit maxime, et appetit facillime: Quo quidem demto, quis tam esset amens, qui semper in laboribus et periculis viveret?' *I know not how, there abides in the Minds of Men as it were a Presage of a future State, and especially in Persons of the greatest Capacity, and deepest Thoughts; in whom it most easily discovers itself: Which Apprehension if removed or taken away, who would be so mad, as to live perpetually in Danger and Trouble?* *Tusc. lib. i.* And in another Place; 'Nullo modo fieri potest, ut quisquam tanti aestimaret aequitatem et fidem, ut ejus conservandæ causâ nullum supplicium

SONG of TRIUMPH.

17

Glory, my Brethren, as ye will ; still I,
Rejoicing in my Christian Hope, protest,
Each Day, each Hour, in stormy Hazard tost,
I wait the Seizure of the greedy Grave.

V. 31. I protest by your Re-
joicing, which I have in Christ
Jesus our Lord, I die daily.

If, sentenc'd to the bloody Theatre,
(Speaking as Men, who boast the deathful Trade)
At *Ephesus* I fought with Beasts, (or Men,
More wild than Beasts, encounter'd) what Reward,
What equal Recompence, could I expect,
If other Glory there was none ? Or if
The Dead rise not, say rather with the Herd —

V. 32. If after the Manner of
Men I have fought with Beasts at
Ephesus, what advantageth it me,
if the Dead rise not ? —

" Come,

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supplicium recuset, nisi iis rebus adsensus sit, quæ falsæ esse non possunt. *It cannot be, that any one should set such a Value on Justice and Honesty, as to submit to any Tortures, rather than act contrary to them, unless he has assented to the Belief of such things, as cannot but be true.* Acad. Qu. 4. Thus that admirable Heathen. — But their Arguments are differently founded ; the one has built upon an Opinion, possibly taken up in his Childhood, and a mere Probability of a future State ; the other, upon Certainty, even ocular Demonstration in the Resurrection of Christ.

V. 31. *I protest by your Rejoicing.*] Νὴ τὸν υἱὸν
τρέγει καὶ χνοσ. v. — some read it ιμελέγει, our, because it follows, which I have, &c. but this is the very Reason why it should not be ιμελέγει, for then it would have been ιχωρ, we have, &c. The Apostle speaks not of his glorying in the *Corinthians* ; for he had no Reason so to do, as Matters then stood, v. 12. 34. nor of their glorying in him, for they held him not in such Respect at that time ; but of their glorying against him, which he appeals to, as to one of his great Troubles, in which he rejoiced thro' *Christ*. — *I die daily*, i. e. am ready or willing to die : A Metonymy of the Effect ; as a Man is said to commit Adultery, who only wills it. See 2 Cor. iv. 11, 12.

V. 32. Arg. 6. It has been likewise greatly controverted, whether this Verse is to be taken in a literal or a metaphorical Sense ; the former is more generally receiv'd, and therefore I have paraphras'd it in that Sense ; and think the Matter would be out of Dispute, if we might understand 2 Tim. iv. 17. literally too ; and I see no great Reason why we may not. *I was delivered*, says St. Paul, from the Mouth of the Lion. But I have added the metaphorical in a Parenthesis, because St. Paul might very well have used both, in speaking of some other Insults than those offered him at *Ephesus*, Acts xix. which he could not allude to here, as some think he does, because this Epistle was wrote before that Tumult ; *Si j'ay combatu contre des bestes, combatant contre des hommes.* Colomes, p. 67.

The chief Objections against the literal Sense are, That St. Luke would scarce have pass'd over so remarkable an Incident, in his History of St. Paul. — But he has pass'd by many other things, mention'd by St. Paul, 2 Cor. xi. — And how comes it, that St. Paul himself does not mention it, in that Catalogue of his Dangers and Troubles ? — Because the Recital there is general, and this Affair might possibly be included in, in *Deaths often*. See 1 Cor. iv. 9. — But this Punishment they say was only inflicted on the vilest and most notorious Malefactors ;

—Let us eat and drink, for To-
morrow we die.

“ Come, let us swim in Pleasure, swim at large,
“ Eat, drink, and, with Variety of Sports,
“ Indulge the Taste of lustful Appetence :
“ For why? Tomorrow the Eclipse of Life
“ Shall cover us with an eternal Shade,
“ The common Period of all earthly Beings.”

V. 33. Be not deceived: Evil
Communications corrupt good
Manners.

Fallacious Words! the Bane of Innocence
And credulous Good-nature, oft ensnar'd
By calm Attention to such fond Discourse.
Oh! listen not, let not th' enchanting Sound
Bind the dull Senses in lethargic Chains:

Awake

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Iefactors; they would not dare to treat a *Roman* Citizen in so rough a Manner:— They ought not to have scourged him, being a *Roman* Citizen, but they did; and we may learn from *Acts* xix. that if his Friends had not persuaded St. *Paul* to keep out of the Way, and the *Ariarchæ* likewise favour'd him at that time, he would scarce have met with better Treatment from his outrageous Enemies, than his Followers *Gaius* and *Aristarchus*, according to the common Cry, *Christiani ad leones*. Nay, and *Nicephorus* tells us, from some who had written the Apostle's Life, that he was actually expos'd to the *Lions*, but they would not touch him. *Hist. Eccl. lib. ii. c. 25.*

He seems, in the former Part of this Verse, to answer an Objection that might be started from the foregoing,— But, *Paul*, you are vain-glorious; you boast, as worldly Men do, of the Hazards you have run, &c.— And what if I do? says he, what would that avail? what Advantage would that be to me, was it not for the Glory hereafter? Or it may be otherwise pointed, if, *after the Manner of Men*, (i. e. either speaking or acting) I fought with Beasts at *Ephesus*, what *advantageth it me*? What Advantage could I get by running such a Hazard, or in boasting of it afterwards? If there is no Resurrection, no other Life after this, it would be much wiser to make the most of this, to eat, drink, and be merry.

Φάγωμεν, καὶ πίωμεν· αὐτον οὐ παθητοκομετ.

This is no *Laconic Proverb*, properly so called, as some take it; because no People were more sober and frugal than the *Lacedæmonians*. St. *Paul* certainly took it from *Is. xxii. 13.* but to a different End.

Πίνε καὶ ἐνθρεπίνε· τὶ γέλασον, οὐ τὶ το μέλλον
Οὐδεὶς γινώσκει——
Πᾶσι θαυμαῖν μερόπεσιν ὄφειλε. ἀδέ τις ἐσιν,
Αὐτον εἰ ζήσει, θνητὸς ὄπισταί μηθ.·
Τέτο Σαρῶς, ἀνθρώπε, μαθὼν, εὐφρανε Κεανόν.

—Pereat, qui crastina curet.---
Lude, bibas, comedas, post mortem nulla volu-
ptas, &c.
Mors aurem vellens, Vivite, ait, venio.

Many the like Sentences are to be found among the Heathen Writers, enough to corrupt the best of Dispositions, were Men to heed such atheistical Temptations; against which the Apostle gives the following Caution.

V. 33. Φθείρεσιν οὐθη χρῆσθ' ὄμιλίαι κακαί·
Bonos corrumpunt mores congressus mali. Tertull.

Whether St. *Paul* pick'd this Sentence up from his being conversant in the Writings of the Heathens, (which is very much to be doubted) or whether it was become a common proverbial Form of Speech,

SONG of TRIUMPH.

19

Awake from such delusive Dreams; awake,
While it is Day, to Righteousness; and fly
The beaten Path of nightly-working Sin.
For some among you, (may this kind Reproof
Soften your Hearts with penetrative Shame,
Abhorrent of your philosophic Guides!)
Seduc'd by wicked Doctrines, disbelieve
A GOD, and madly spurn at an HEREAFTER.

V. 34. Awake to Righteousness, and sin not; for some have not the Knowledge of God: I speak this to your Shame.

But some will say, Why are we tantaliz'd
With Life, a momentary Taste of Being?
Why are we born to die? 'Twere better, sure,
If Heav'n design'd us Immortality,
Still to live on. How can the Dead be rais'd?

V. 35. But some Man will say,
How are the Dead raised up? and

How

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Speech, is not very material; but I must observe, that whereas the whole Run of Commentators, down from *Hieronymus*, give this Verse to the *Thais* of *Menander*, *Clemens Alexandrinus* calls it *Ιαπεῖον τεγγυῖδον*, *Strom. l. i.* and *Socrates, Hist. l. iii. c. 16.* gives it particularly to *Euripides*. But, be it whose it will, the Application is just, setting forth the Danger of conversing with Free-thinkers, or rather Free-speakers, of such an atheistical Turn as those before alluded to; especially to those, who, out of too much Complaisance and Good-manners, presume not to contradict them, or are of such an easy Disposition as to be led away by them; for,

Κακοῖς ὄμιλῶν κ' αὐτὸς ἐκβίνον κακός.

Who holds bad Converse, shall himself be bad.

*Ἐν ταντὶ τεράγγειδ' ἐσ' ὄμιλίας κακός
Κάκιον δὲν, πάρποτε καὶ πομισέτο.
Ἄτος ἀρρεγεῖ θάλατον ἐπικαρπίζει).* *Æschylus.*

A pois'rous Crop of Soul-infecting Weeds

Springs from the Seed of evil Conversation: No Fruit grows in the Field of Sin but Death.

V. 34. *Awake.*] *Ἐννιάτε* properly signifies, to grow sober after a Debauch; *1 Sam. xxv. 37.* and from hence it is used to signify a Delivery from Error, *Habb. ii. 19.* as the Darkness of Error is compared to the Darkness of Night, and Sin to Sleep, *1 Thess. v. 7, 8.* The Apostle exhorts the *Corinthians*, intoxicated, as it were, with Pleasure, and made drunken with the vain Opinions of the *Epicurean* Philosophers, to return to a sober and right Mind, and this, in all Sincerity and Truth; for that is the Meaning of the Word *δικαιωσ*, here render'd to *Righteousness*; properly enough, in its old Signification and Spelling, *Right-wise-ness*. *For some, &c.* Atheism, and Despair of a better Life, are near akin: And for this abominable Error, the Apostle smartly reproves them, that he might shame them into better Manners, and make them detest the Principles of their deceitful Guides, *c. vi. v. 5.*

V. 35. *S. Paul* comes now, in this Second Part, to confirm the foregoing Arguments; but first thinks

with what Body do they come?

V. 36. Thou Fool, that which thou sowest is not quickened except it die.

V. 37. And that which thou sowest, thou sowest not that Body that shall be, but bare Grain, it may chance of Wheat, or of some other Grain.

How can our scatter'd Atoms reunite,
And be compact? And this corporeal Clod,
Consum'd in Earth, with pristin Vigor rise,
Reorganiz'd, a Man? Or say, if rais'd,
What Form, or Body, will it then assume?

Go to the fertile Field, thou Fool, and learn
From her kind Labour, that the infant Corn
Is never quicken'd, till it die and rot;
From Rottenness springs Vigor, Life from Death.
Go to the Husbandman, and learn from him,
That having sow'd the seedy Grain, (of Wheat,
Or be it other Grain) he sow'd it not

That

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thinks himself obliged to answer some philosophical Objections.--- A Resurrection was held to be impossible, by the Generality of the Heathens (if not of the Jews, *Acts xvii. 18.*). *It is not in the Power of the Gods themselves*, says *Pliny, mortales aeternitate donare, vel revocare defunctos*, l.ii. c. 7.

—*And ej's*
"Απαξ Σενόντος οτις εσ' ανάστασις. Aeschylus.

But then they likewise denied a Creation; which, indeed, seems the more wonderful Thing of the Two: That we should exist, who before were not! that we should be made of the Dust of the Ground! strange, and inconceivable! But what Contradiction is there in this, that *he which was, and now is not, should hereafter be what before he was?* The first Dust of the Earth, of which Man was made, was as far from being Flesh, as any Ashes, or Dust, can now be: It was only an omnipotent Power that moulded it into a human Body, and breathed into it the Breath of Life; which, being once dissolved, the same Power can as easily restore again: And, because he has promised it, he certainly will.--- But, according to Mr. *Locke*, the Apostle here designed Two Questions in particular; 1. How comes it to pass, that dead Men are raised to Life again? would it not be better

they should live on? why do they live to die again? 2dly. What Bodies shall they have? &c. To which which he gives Answer, 1st. That they who are raised to an heavenly State, shall have other Bodies. And, 2dly. That it is fit that Men should die; Death being no improper Way to the attaining such other Bodies. And to make any Difficulty of conceiving this, he thinks a very foolish Thing; especially, if we consider the Works of Nature.

V. 36. "Tis as foolish an Objection as that supposed here to be made against the Resurrection, which some have raised against the Apostle's Expression, *Thou Fool*, as if it was contradictory to the Precepts, nay, and in defiance of the Threatnings, of his Blessed Master, *Matth. v. 22.* But St. *Paul* speaks not in an abusive and vindictive Manner, which is there reprehended; but only, warm'd with Zeal for the Glory of God, and the Salvation of Men, he upbraids the *Corinthians* of their Folly, in rejecting a Thing because it was miraculous; whereas all Nature is full of Miracles, but, by reason of their being frequent and familiar to us, they are continually overlooked, *Gal. iii. 1.*

V. 37. This admirable Instance of the Corn is one of those Things which St. *Paul* learnt at the Feet of *Gamaliel*; says *Gregory*, p. 128. where he gives

SONG of TRIUMPH.

21

That Body that shall rise, but simple Grain,
Unfrightly, unadorn'd; when lo! inspir'd
At Summer-tide with Life-rekindling Heat,
It shoots aloft, and thousand-fold enrich'd,
With ornamental Honours crowns the Field.

Now this new Body, with its vast Increase,
And verdant Vesture, the Creator gives
Of his good Pleasure, and to ev'ry Seed
His own peculiar Body, so that each
Differs from other, perfect in Degree.
And thus, in the full-peopled World, we see
Variety of Animals, whose Flesh,
Of diff'rent Texture, specifies the Kind,
Of Men, of Beasts, of Fishes, and of Birds.

Nor has God left the vast expansive Heav'n's
Unwitnessing Almighty Pow'r: Behold,

V. 38. But God giveth it a
Body as it hath pleased him, and
to every Seed his own Body.

V. 39. All Flesh is not the
same Flesh: But there is one Kind
of Flesh of Men, another of Beasts,
another of Fishes, and another of Birds.

V. 40. There are also celestial
Bodies, and Bodies terrestriall: But

Celestial

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gives us Part of a Discourse that was held before *Julius Cæsar* and *Cleopatra*, concerning the Resurrection of the Dead, when R. *Meir* made use of this Instance to prove it, R. *Gamaliel* being present.--- And no doubt but from hence came that Custom, yet observed in the Greek Church, of setting *boiled Corn* before the Singers of the Hymns in Commemoration of the Dead.--- And we know, says the same learned Writer, whose Use it was to bury their Dead in their Gardens, sowing their Bodies with as much Faith as their Fruit, and equally expecting the Spring of both. From whence also came the Custom among us, of sticking the Hearse with Flowers, and attending the Corps to the Grave with Rosemary.

V. 38. *But God* (Author of Nature's self) *giveth it* (by his own Almighty Power) *a Body as it hath pleased him*, (to dispose and order the Nature of Second Causes) *and to every Seed his own Body* (agreeable to its Species, which was at first or-

dained, *Gen. i. 12.*). And this Property belongs not only to the Seed of the Earth, but to all other Things in Nature: For,

V. 39. *All Flesh is not the same Flesh* (i. e. of the same Shape, Texture, and Organization; for by *Flesh*, the Apostle understands *Body*, as the Word *Flesh* in the *Hebrew* denotes a mortal Body): *But there is one Kind of Flesh of Men, another of Beasts, another of Fishes*, (*Lev. xi. 11.*) *and another of Birds*. So can God give unto Men, and certainly will give them, at the Resurrection, Bodies of very different Constitutions and Qualities, from what they had before. And as the Apostle is only speaking here of the *Resurrection of the Just*, (*vide infra*) he intimates, that God will give them at that Day such Bodies as it pleases him, in qualifying them for that glorious and beatific State, *reserved for them in the Heavens*.

V. 40. *But the Glory* ($\Delta\delta\zeta\alpha$, i. e. the Species; the same with $\eta\ i\delta\zeta\alpha$, *Matth. xxviii. 3.* the Countenance;

F

the Glory of the celestial is one, and the Glory of the terrestrial is another.

V. 41. There is one Glory of the Sun, and another Glory of the Moon, and another Glory of the Stars; for one Star differeth from another Star in Glory.

V. 42. So also is the Resurrection of the Dead. It is sown in Corruption, it is raised in Incorruption.

Celestial Bodies, as terrestrial, fram'd, In formal Glory each excelling other. Deck'd with superior Majesty, the Sun, Vice-roy of Nature, rules the Day; the Moon Less bright, yet triumphs o'er the glitt'ring Stars, Proud of her nightly Glory; and the Stars, Spangling so thick the lighted Hemisphere, Strike with unequal Streams the dazzled Eye.

Hence learn the Resurrection of the Dead, And trace it curious through each diff'rent Stage. 'Tis here a corruptible Body sown, Of diffluent, contrarious Qualities, But shall be rais'd incorruptibly pure:

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tenance; and τὸ εἶδος, *Luke ix. 29.* the Fashion) of the celestial Bodies is one, (much more complete) and the Glory of the terrestrial (i. e. of Trees, and the Fruits of the Earth, &c.) is another (of an inferior Order); tho' all enjoy, and glory, as it were, in their respective Beauties.

V. 41. Not only Bodies terrestrial differ specifically from Bodies celestial, but the celestial Bodies themselves are likewise, as to all Appearance, of different Species. For, of the Stars, some are erratic, amongst which the Apostle reckons the Sun and the Moon (speaking according to the Mosaic Account of the Creation, *Gen. i. 16.*); others fixed, of which some likewise are more excellent than other; or, as our Astronomers say, of the 1st, 2d, or 3d Magnitude. *Sol lunam longè antecellit virtute & gloriâ.* Theophyl.

---At vero---

---*Micat inter ignes
Luna minores.*---

Hor.

V. 42. So also is the Resurrection of the Dead.] The learned Mr. Mede, by putting a full Stop here, brings this as a Proof of the differing Degrees of Reward in the Life to come: The Apostle, says he, speaks here of the Difference of Things heavenly, and glorious; and not of the

Difference between glorious, and inglorious, corruptible, and incorruptible: For this belongs to his other Similitude, *There are celestial Bodies, &c.* So Dr. Hammond.

That there shall be differing Degrees of Glory in the Kingdom of Christ, I make no Doubt; tho' it is said, that the Merits and Satisfaction of Christ are uniform, and the same to all; because, from *Matth. xiii. 23.* *Luke xxii. 28.* *1 Cor. iii. 8.* and other Places, we learn, that it is also as true, that our Works are the Subject of Reward; and the same Merit of Christ makes different Works capable of a different Reward.--- But I don't suppose, that the Apostle intended any thing more here, than to shew, from these Instances of different Bodies, the Difference, or Improvement, that shall be made in the Bodies of those, who shall have Part in the Resurrection of the Just, above what they now enjoy. This is the chief Point under Consideration, and there is scarce a Verse, to the End of the Discourse, that does not evince, that he is speaking only of the Resurrection of the Just (as before observed): *Christ the First-fruits, afterwards they that are Christ's at his Coming, i. e. all Saints, or Believers, who (according to the Psalmist) shall have Dominion over the*

"Tis in Dishonour sown, fetid, and vile ;
 But shall be rais'd in splendid Beauty, cloth'd
 With Majesty and Honour : It is here
 In Weakness sown, insensible, infirm ;
 But shall be rais'd in Pow'r, of tasteful Sense,
 And strong in Might : A Body natural,
 Of late sustain'd by Meat, and cordial Drinks,
 And animated by the fleeting Soul
 With frail and temporary Life, shall rise
 A Body spiritual, sustain'd no more
 By Meat, or Drink, or vivifying Soul ;
 But actuated by the Spirit of God,
 From any future Dissolution free,
 Shall ever wing the Regions of the Blest.
 For in the vast Variety of Beings

V. 43. It is sown in Dishonour,
 it is raised in Glory : It is sown in
 Weakness, it is raised in Power :

V. 44. It is sown a natural
 Body, it is raised a spiritual Body.
 There is a natural Body, and there
 is a spiritual Body.

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the Wicked in the Morning. The Apostle goes no further, nor would the Mention of the Resurrection of the Wicked have been to his present Purpose, which was, to assure the *Corinthians* of a happy Resurrection to all Believers, and thereby to take them off of that fond Persuasion, that all Felicity was placed in the Enjoyment of this Life.

V. 43. *It is sown.*] Mr. *Locke* interprets *sown*, of the Time that Man is affixed to the Earth, and not when, being dead, he is put in the Grave ; for, says he, dead Things are not *sown* ; they are *sown* being alive, and die not till after they are *sown*.— And indeed, before I had seen Mr. *Locke*'s Notes, I had paraphrased it in this Sense, only because it made the Subject easier, and gave larger Scope to the Fancy ; but I ventured to alter it, upon observing, that almost all the Commentators render *seritur*, it is *sown*, by *sepelitur*, it is *buried* : And it is manifest, that St. *Paul*, notwithstanding his Excursion into other Works of Creation, to shew a Difference of Bodies, keeps his Eye still upon his favourite Instance of a Grain of

Wheat ; which, considered as committed to the Ground, however dead it was before to all Appearance, best answers the supposed Question, *How can the Dead*, that are laid in their Graves, *be raised up*?— He speaks afterwards of the Condition of this mortal Life, v. 48.— In *Dishonour*, (i. e. foul, filthy, noisome ; for what is more so than a dead Carcase ? So *Terence*, speaking of a frightful, ugly Fellow, calls him *cadaverosa facie*) it is *raised in Glory* (i. e. beautiful, glorious ; $\Delta\delta\xi\alpha$ here not signifying, as before, any Sort or Species, but only a pure and glorious one). It is *sown in Weakness*, (i. e. without any Sense at all, or any Strength, or Power of continuing in its present State) it is *raised in Power* (i. e. sound, florid, strong, and endowed with Senses which we know not of, 1 *Cor.* ii. 9.). But observe, that all these are the Properties or Qualities, not the Matter or Substance, of a Body. So,

V. 44. It is *sown a natural Body*, (i. e. a Body that was or is Animal, during the Inhabitation of the Soul, but, upon the Soul's quitting it, becomes

V. 45. And so it is written, The first Man Adam was made a living Soul, the last Adam was made a quickening Spirit.

V. 46. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

That fill both Worlds, still rising in Degree
Each above other, Bodies natural
There are, and spiritual. For so we read,
“ When the Creator first made thee, O Man,
“ And in thy nostrils breath'd the Breath of Life,
“ Thou, Adam, didst become a living Soul,
“ The Father of a num'rous Issue, form'd
“ In thy Similitude, a mortal Race.
“ But the last Adam was a quick'ning Spirit,
“ Father and Fountain of the spiritual Life,
“ To all his Children, the immortal Heirs
“ Of everlasting Glory in the Heav'ns.”
Thus, preordain'd by Wisdom infinite,
The natural began with Time, as Time
Is by us Mortals measur'd; after that,
In awful Glory' appear'd the Spiritual:

A N N O T A T I O N S.

comes natural) it is raised a spiritual; not a Spirit, (for then this would not be a Resurrection, but an Abolition of the Body) but a spiritual Body, i. e. a Body endowed with spiritual Qualities, or partaking of the divine Nature, 1 Pet. ii. 5. and thereby leading a most excellent Life; as the Spirit of God (which Tatian calls the *Wing of the Soul*) is of superior Excellence to the Soul of Man, Matth. xxii. 30. Luke xx. 36.

V. ib. There is a natural, &c.] St. Paul adds not this absurdly, or in vain; but to shew the Difference of these Two Bodies, as the Perfection of the Universe requires, that every Species, or Degree, should have its Opposite.

V. 45. And so it is written, (Gen. ii. 7.) The first Man, Adam, (some are for excluding the Word Man; others, Adam; but if both may not be retained, as indeed they well may, the Word Man must give place; for the first Adam is the Jewish Form of Speech; nor is Man mentioned in the Antithesis) was made a living Soul (anima vivens, not animal vivens, as some render it; for vivens is implied in animal, which the Greeks call

ζωον, απὸ τῆς ζωῆς, and the Latins, animal, ab anima, from the Soul, whereby it lives); the last Adam (i. e. Christ, so called from being after Adam, or the last who shall appear in that divine Character; and because from him we derive the spiritual Life, as from his Type, Adam, we derived the natural, Rom. v.) was made a quickening Spirit; not at the Time of his Conception, as some imagine; neither is St. Paul speaking here of that Life which Christ had from the Beginning, John i. 4. but of that which shew'd itself at his Resurrection and Ascension, as Man and God, having Power also of communicating that Life to others, by which himself rose from the Dead, John vi. 33—57. Rom. viii. 10, 11.

V. 46. That the Corinthians might not think they should never receive spiritual Bodies, because they had not such already, he subjoins this, to signify, that the Order appointed by God required, that the animal Body should be first; as that which is imperfect in Nature precedes that which is perfect, as the Law did the Gospel, 1 Cor. xiii. 10, 11, 12.

As

As Birth Regeneration must precede,
And we must live and die, to rise again.

The First, as springing from the drossy Earth,
Was therefore earthy, and Corruption's Child :

The Second was the Lord from highest Heav'ns,
Th' eternal, ever-blessed, Son of God.

Now as the Earthy is, Men born of Earth
Rise not above their great Progenitor,
Of like Extraction, like in Quality.

And as the Heav'ly is, such shall they be,
In whom the Spirit has sown the heav'ly Seed,
Of holy, perfect, pure, eternal, Life.

For having borne the Image of our first
And nat'r'l Parent, we shall also bear
The Image of the spiritual ; the one,
Loaded with all th' Infirmities of Flesh,
And subject to innumerable Ills ;
The other, glorying in the Spirit of God,

V. 47. The first Man is of the Earth, earthy : The second Man is the Lord from Heaven.

V. 48. As is the Earthy, such are they also that are earthy : And as is the Heavenly, such are they also that are heavenly.

V. 49. And as we have borne the Image of the Earthy, we shall also bear the Image of the Heav'ly.

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V. 47. The Apostle having treated of the Soul and Spirit, he now speaks of the Body. The first Man (*Adam*) was of the Earth, (*Gen. ii. 19. a multifarious Kind of Matter*, Theoph.) and therefore earthy (and corruptible, *Genes. iii. 19. Job xvii. 14.*) ; the Second Man (*Christ*, who took on him the Form of a Servant, *Phil. ii. 7.*) is the Lord from Heaven, i. e. heavenly, with respect to his divine Nature, being God of God ; or rather with respect to his glorified Body, now after his Ascension into Heaven, *Heb. vii. 26.*

V. 48. What he had said of the First and Second Adam in particular, he now applies to all in general, that shall be Partakers of the same Natures,

animal or spiritual, with them, *Ephes. i. 3. Heb. vi. 4.* For,

V. 49. *As we have borne the Image of the earthy, Gen. v. 3.* so shall we have a Body like unto the glorious Body of *Christ*, *Phil. iii. 21.* but according to its own Degree : And in this Sense is the Word *εινων* used, in *Rom. viii. 29.*— But with what peculiar Qualities the Body of Christ is now endowed in its glorified State, or after what Manner any Loss or Accession of Parts hath happened to it, or of what Kind those Parts may be, are Questions of more Subtlety than I intend to trouble myself or the Reader with ;— we may be assured some such Change must happen to us, and for this Reason, because

V. 50. Now this I say, Brethren, that Flesh and Blood cannot inherit the Kingdom of God ; neither doth Corruption inherit Incorruption.

V. 51. Behold, I shew you a Mystery; We shall not all sleep, but we shall all be changed,

Fearless of Wrong, impassible of Pain,
And crown'd with all the Blessedness of Heav'n.
For know, these gross and earthy Particles
Of Flesh and Blood, unpurg'd, and unrefin'd,
Cannot ascend the Empyrean pure,
Where no foul Stain, no cold Corruption dwells.

And now, tho' full of Myst'ry seem my Words,
Hear and acknowledge this a Truth from God :
We shall not all, at the last Day, be found,
Diffolv'd in Nature's common Course, asleep :
But such, whom that unknown, unheeded, Day
O'ertakes in Gaiety of Life, (as erſt

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V. 50. The Kingdom of Heaven *cannot be inherited* (or possessed) by *Flesh and Blood*, i. e. by mere Man, with all his Infirmitiess about him; for these Words speak not the Corruption of our Nature, so much as the Weakness and Infirmitiy of it, standing in need of continual Supplies of Meat and Drink, &c. which our glorified Bodies shall not want, any more than do the Angels or Saints of Heaven; not only according to the Declaration of the Gospel, *Matt. xxii. 30.* but in the Opinion of the soberest Heathens;

— ἐ σῖτον ἔδεσ', ἐ πίνεσ' αἴθοπα οἴνον.
Τένεν' ἀναιμονές εἰσὶ, καὶ ἀθάνατοι καλέονται).

Hom. Il. E.)

For not the Bread of Man their Life sustains,
Nor Wine's inflaming Juice supplies their
Veins, &c.

Pope.

V. 51. It had been natural enough for the *Corinthians*, who had often been warn'd of the last Day, and some of them perhaps (by Mistake) expected it in their Time, to ask, what would become of those, who were found alive at that Day, since all must die to enjoy that blessed State? The

Apostle therefore, in the 3d and last Place, comes to answer that Question.--- *We shall not all, &c.* which Passage has met with Variety of Readings: Some have it--- *We shall all sleep, but we shall not all be changed*;--- others, *We shall all rise again, but we shall not all be changed*;--- others, *we shall all die*, Heb. ix. 27. *but shall not all be changed* (i.e. into the blessed State). But these Readings are certainly wide from the Apostle's Meaning, and are owing probably to the misunderstanding Heb. ix. 27. (once to die; i. e. but once, &c.). Others read it, *We shall neither all die, nor all be changed*: This is right, as to the Sense of it; but then it agrees not well with what follows, *In a Moment, &c.* It is best therefore to keep to the Greek, *We shall not all sleep* (the Sleep of Death, as before); i. e. we shall not all die, and being buried, like the Grain of Wheat, rot in the Ground; *but we shall all be changed*; i. e. transformed, glorified, in such a Manner as our Saviour was pleased to give ocular Demonstration of, in his Transfiguration on the Mount; when his Disciples *Peter, James, and John*, could not bear the Lustre of his Brightness, but fell into an Ecstasy at the piercing Sight of that Glory and Majesty, which, in due Time, they themselves were to put on, *Matt. xvii.*

The

The rushing Deluge did) shall, in a Moment,
 Swift as the Darting of an Eye, be chang'd,
 At the dread Summons of the wakeful Trump.
 For the Archangel shall the Trumpet sound,
 And from their vaulted Caverns rouse the Dead,
 Amazingly enrob'd ; nor, less surpris'd,
 Less qualify'd for their immortal State,
 The Quick shall see, and feel the glorious Change.

V. 52. In a Moment, in the Twinkling of an Eye, at the last Trump, (for the Trumpet shall sound) and the Dead shall be raised incorruptible, and we shall be changed.

For *this* now corruptible Part, this Flesh,
 Must put on Incorruption, and *this* frail
 And mortal Body, of distemper'd Clay,
 Habiments of Immortality.

V. 53. For this Corruptible must put on Incorruption, and this Mortal must put on Immortality.

And

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V. 52. *In a Moment*, *ἐν αὐτῷ* the same with *ὡς στρυμῆν*, *Is. xxix. 5.*--- *In the Twinkling of an Eye*; rather, in the Darting of an Eye, *ἐν πιτῷ*, *ἀπίτλῳ*, *projicere*.

---*Attentos oculorum transfugit ictus.*---

For, *the Trumpet*.--- This is supposed by some Commentators to be the *Trumpet* in the *Apocalypse*; but it happens, *that* Book was wrote long after St. *Paul's* Time (as I observ'd before).---- Others understand it, metaphorically, of the *Command* or *Will* of *Christ*; but this is too dilute.--- As it was an ancient Custom among most Nations, to gather their Assemblies together by the Sound of a *Trumpet*; there is no Doubt but that *our Saviour*, *Matth. xxiv. 30.* and the *Apostle* here, both allude to this Custom; signifying, that the *Lord*, *John v. 28.* or the *Archangel*, should, at the last Day, assemble the World of Men to Judgment by a real *audible* Sound, like that of a *Trumpet*, *Exod. xix. 16.* *Zech. ix. 14.*

V. *Ib.* *And we*--- It is idle to think, as some do, and pretend to give Reasons for it too, that *St. Paul* here includes himself; as if he expected to be found alive at the last Day. See *1 Thess. ii.* where he not only disowns any such Doctrine him-

self, but accounts him a *Deceiver* that should insinuate any such thing.--- He is here speaking of Believers in general, and therefore, as his Manner is, uses the *First Person*, as in both Parts of v. 51.--- *Shall be changed*.--- It is called a *Change* rather than *Death*, because the *Soul* and *Body* are not supposed to be separated, as in the ordinary and common *Death*, but only to pass, by a sudden and momentary *Transitio*n, from a corruptible *Nature* to a blessed *Immortality*.

V. 53. *For this Corruptible*, i. e. this identical *Body*, this same corruptible *Flesh*.--- Whether they, who are as much at a *Loss* for a *Nominative Case* here, as in *Virg. Æn. l. iii. v. 140.*

---*Linguebant dulces animas*---

or who, by putting the Words *τὸ φθαρτὸν* and *τὸ συντὸν* in the neuter *Gender absolute*, as representing *οἱ νεκροὶ*, infer from thence, that *Personality*, as contra-distinguish'd to *Body* and *Soul*, may be the *Nominative Case* to a *Verb*; whether they, I say, who give themselves this unnecessary *Trouble*, intended hereby to invalidate this *Argument* for the *Identity* of the *Resurrection-Body*, I know not; but am sure, that all the *Fathers*, and best *Expositors*, understood it in this *Sense*, and, with

V. 54. So when this Corruptible shall have put on Incorruption, and this Mortal shall have put on Immortality, then shall be brought to pass the Saying that is written, Death is swallowed up in Victory.

And when this Corruptible shall be rais'd
In Incorruption, and this Mortal cloth'd
In Garments wove of Immortality:
Then shall we understand the Prophet's Lore,
Where, in eternal Character, is wrote,
Death shall be swallow'd up in Victory.

V. 55. O Death, where is thy
Sting? O Grave, where is thy
Victory?

O Death, where is thy Sting? thy pointless Sting?
Where are thy visionary Terrors flown?
O Grave, where is thy vaunted Victory,
O'er leathern Peasants, and empurpled Kings?

Or,

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with good Reason, look'd upon it as an irrefragable Argument. 'Quodammodo contingentis, et
'digo palpitanis, est vox. Ruffin. in Symb.'
As if the Apostle at the same time had pointed at, and touched his own Flesh. 'Certe istud demon-
'strationis corporalis est verbum. Tertull.' 'Tis a Word of corporal Demonstration. And from thence, in the Creed of some ancient Churches, it is read, *The Resurrection of this Flesh.* Now, without any minute Disquisitions, what I understand by Identity is this: When a rational Soul is separated from the Body, or the Flesh, wherein it dwelt; which is Death, and the Corruption of a Man; that Soul, so separated, exists somewhere, and consequently is capable of being reunited with the same Body, when it shall please God by his Almighty Power to raise again this Body from the Ground: And if the Two be again united by an essential and vital Union, from which Life necessarily flows, then doth the same Man live which lived before; and consequently this Reunion, saith my Author, is a proper Resurrection from Death to Life; because the same individual Person, consisting of the same Soul and Body, which was dead, is now alive again.

V. 54. So when this Corruptible shall have put on Incorruption, &c. And that it may do so, and yet remain numerically the same, is not so difficult to be conceived as some imagine. For as all

Matter is uniform, and capable of all Sort of Motion, and consequently, may be either much grosser or much purer in Quality; so the same Portion of Matter, which made a thick and heavy Body here below, may be sublimated into such Purity and Fineness, tho' not changed in its essential Parts, as to be no longer a fit Inhabitant of this Earth, but meet to be translated to the Regions of Bliss; and so modelled, as to answer to the Powers of that exalted Spirit the Soul, and be capable of relishing the new Enjoyments of an angelick Life.

Death is swallowed up in Victory.--- This is taken from different Places, *apostolico more;* see *Is. xxv. 8. Hos. xiii. 14.* Some read it, (ridiculously enough!) *is swallowed down*, because Christ calls his Sufferings a *Cup*, *John xviii. 11.*--- *In Victory;* *eis νίκη, in Contentione,* *Tertull. &c. al.* But the common Reading is best; *eis νίκη, not for ever,* as it is render'd *2 Sam. ii. 26. Job xxxvi. 7, &c.* but simply, *in Victory.* St. Paul having before reckon'd *Death* among the Enemies of Christ, *v. 25, 26.* and again repeats the Word, *v. 57.* which also agrees best with the Place in *Isaiah. Vide Le Clerc. in loc.*

V. 55. *Where is thy Victory?* The Septuagint has it *Πότερον νίκη,* in much the same Sense; as he who gets a *Cause* may be said to *obtain a Victory,* or who loses it, to *lose one.*--- In the Vulgate,

νίκη,

Or, where is now thy Triumph, hideous Hell,
O'er the laps'd Pow'rs of a perverted World? part II v. 8

In the mean time, 'tis we ourselves that lend odW
error to Death ; 'tis we ourselves that arm
the Tyrant 'gainst ourselves : The only Sting
We dread, or he can wound us with, is Sin ;
Which stabs the Soul. And whence has Sin her Strength ?
Whence her Supply of Arrows against Heav'n,
ut from the Law ? Tho' holy, as the Will

Of God, the Law; yet, had no Law been giv'n,
Sin had not been enthron'd in hurtful Pow'r,
Nor ever, unimputed, had been known.

But to Thee, Father, we lift up our Hearts,
Thankful for Mercy, unimplor'd, unsought:
That through our SAVIOUR's Merits, and thy Grace,
We, more than Conqu'rors, triumph now o'er Sin,
Nor dread the Tyranny' of her First-born, Death.

ANNOTATIONS.

νῖκος is given to *Death*, and *κέντρον*, to the *Grave* ; as better agreeing with what follows ; but there is no need of Alteration.--- I have added two Lines, as address'd to *Hell* ; because the Word *ἀδην*, in the Original, is often so render'd, *Luke xvi. 23, &c.* i. e. the *Place of the Dead*.

V. 56. *The Sting of Death*, i. e. the Power which *Death* has of wounding us, and detaining us in the loathsome *Grave*; as that by which the *Scorpion*, or any the like *Animal*, can hurt us, is called its *Sting*: Or it may be so called from the piercing *Nature* of his *Terrors*. And this Power of *Death* came from *Sin*, i. e. the *Disobedience* of *Man*, which

Brought Death into the World, and all our
Woe. Milton.

The Strength of Sin is the Law, i. e. either by the Curse or Obligation of the Law, which binds the Sinner under the Guilt of Sin; or by the Conviction and Manifestation of the Law, which lays Sin open to the Conscience. But whether we understand this of the *Mosaic Law*, or of any Precept or Command of God, still the Law itself is holy, and the Commandment holy, Rom. vii. 12.

V. 57. *Who giveth us the Victory, scil. over Death and Hell: De morte & inferno, i. e. de statu mortuorum, Is. xxviii. 15.*

V. 58. Therefore, my beloved Brethren, be ye stedfast, unmoveable, always abounding in the Work of the Lord, forasmuch as ye know that your Labour is not in vain in the Lord.

Therefore, my Brethren, steady, and unmov'd,
By all the Glories, all the Joys on Earth,
To this true Faith adhere : Be just to Him
Who wills your dutious Service, Day and Night,
In never-ceasing Works of Piety;
Be just to Him, be just unto yourselves :
Asur'd from hence, that Goodness infinite
Will recompense your momentary Toil
With a Reward eternal in the Heav'ns.

ANNOTATIONS.

V. 58. By the *Work of the Lord*, is not meant any special Work, as in *Phil. ii. 30.* but an uniform Obedience, in all the Works of Christian Duty.--- Some join *in the Lord* with *Labour*, making it the same with the *Work of the Lord*, as before; but it is better as it now stands, intimating, that the *Lord* himself is concern'd to make good his Promises, to all those who build their Faith on, and regulate their Practice by, his holy Word.

I shall conclude these Notes with observing, that as a Resurrection from the Dead is not impossible in itself, no Man can absolutely deny it; as it is highly probable, both upon natural and moral Grounds, all Men may rationally expect it; but as it is infallibly certain upon evangelical Principles, founded on the Veracity of the Apostles, of Christ, and God himself, all Christians ought most firmly to believe it.— And therefore, my Brethren, be ye stedfast, &c.

— ЗИСИТАТОНИЯ

The

The CONCLUSION.

YE Sons of Vanity, ye Slaves of Sin,
 Ye Antichristian Rebels, proud of Heart,
 (Or, Moralists, if ye had rather hear
 The softer Sound of undeserv'd Applause)
 And ye, obdurate Infidels, for you
 I draw Conclusion, and to you I make,
 Fain would I say impertinent, Address.

Can ye, who seek, in Pleasure's feastful Cup,
 Or in the well-tun'd Harmony of Sounds,
 To drown Conviction; who, with Heart so gay,
 And full of Frolick, study to beguile
 Time's heavy-footed Moments, and to lull,
 With Delicacies, the upbraiding Mind,
 Tutor'd by Conscience, that domestic God;
 Can ye, unmov'd, the rapturous Sublime
 Of the Apostle hear, and not forego
 The little, idle Vanities of Life?
 And not restrain those fond, impure Desires,
 That, still enjoy'd, infatiate still return;
 When thus he friendly opens to your View
 Treasures immense, and endless Scenes of Joy,
 Pure, and commens'rate to th' immortal Soul?

Can ye hear this, ye Advocates for Sin,
 And still indulge the vicious Appetite,

Still

Still riot in the Tents of Wickedness,
 And, free from human Cognizance, enjoy
 An idle Triumph, mindless of the Hand
 That writes your Follies down, and marks your Sins
 For horrid Vergeance at the Day of Doom?
 Invited by th' Apostle, by your God,
 Think on the Terms of a repentant Faith,
 And turn, ere the exhausted Glass be broke,
 From the pernicious Path that leads to Death,
 And to the ever-open Gates of Hell;
 For from that sorry Bourne no Traveller
 Cou'd e'er return, or the fix'd Gulph repaſs.

Can ye, ye Deiſts, the Apostle hear
 With thankleſſ Ear, or with un-raptur'd Heart
 Receive the joyful News of Peace with God;
 While he points out, for Merits not your own,
 (What Merit, alas! can ſinful Mortals boast?)
 Deliv'rance from the Depths of Misery,
 Extreme and ever-during, to the Height
 Of Bliss, ev'n inacceſſible to Thought?
 Still will ye trample under Foot the Means,
 Or term it Figure all? Can ye be ſav'd
 By Figure? 'Twere a *Solecism* indeed,
 Absurd, and wond'rous ſtrange! to think Reward
 (Salvation is Reward) can e'er be giv'n
 To wilful Blindneſſ, black Ingratitude.

Can ye hear this, ye Scoffers of the Age,
 Atheists indeed, or only in Pretence,
 Who, 'midst your boon Companions, dare to flout
 That Deity, whom ye in private dread;
 Unless such desp'rate, such habitual Sots,
 As not to spare to *Thought* one sober Hour?
 Can ye hear this, who think, or fain would think,
 That in the silent Grave Existence ends?
 Poor, groveling, disingenuous, wicked *Thought*!
 'Twould make ev'n *Moloch* shudder in his Hell,
 And from its Base the *Pandæmonium* shake:
 And are your Hearts more hard? your Necks more stiff?
 Can ye the great Apostle's Thunder hear,
 And, if not ravish'd with the promis'd Joy,
 Not tremble at the dire Reverse, for Crimes
 Presumptuous, secret, and perhaps a while,
 Unscourg'd of Justice? — If nor Fear can awe,
 Nor soothing Hope yet charm you to recede
 From your unhappy Choice, let decent Shame,
 A worldly Motive, teach you to be just,
 And vindicate the Dignity of Man.

If true the *Voice of Nature*, only Guide
 In antient Times to blind Philosophy;
 If true the Words of an inspir'd **APOSTLE**,
 Enlightner of the darksome Age; if **GOD**
 Himself be true, there must be an **HEREAFTER**.

Nature aloud proclaims it in her Works,
 That live to die, and die to rise again;
 Each Year, each Season, each revolving Day,
 A Reviviscence in all Nature proves.
 Th' Apostle, reas'ning far above the Soar
 Of earthly Thought, this Mystery explains;
 While in the smooth, still Voice our God appears,
 And, in the close Recesses of the Heart,
 Instils this weighty Truth: But, above all,
 Confirms it in the Message of his Son,
 The Son of Righteousness, and Peace, and Truth.

'Tis he, that in explicit Words declares
 The grand Solemnity of the Trial-day,
 The Process, and irrevocable Doom,
 By him, the righteous Judge, pronounce'd, on both
 The faithful, and unfaithful Dead: To these
 Pains unimaginable, horrid Woe;
 To those eternal Life, and Peace, and Joy.

Despise we then this Guilt-contracting World,
 False Honour, vain Inheritance of Air,
 Sin-tempting Gold, and all its empty Joys,
 The Sport of Children: 'Tis for Men, on whom
 The Image of their God is character'd,
 To pant for nobler Bliss, angelic, pure,
 Solid, and lasting as the Soul; their Thoughts
 Fix'd ever, hopeful, on the Day of Doom,

SONG of TRIUMPH.

35

On Heav'n, on Thee, O *Saviour of the World!*
That having finish'd our allotted Task,
Work of To-day, and husbandly improv'd
That precious, universal Talent, Time,
Tho' calm, yet chearful, in our Mother's Lap,
We may lie down, and sleep; sleep undisturb'd
By Dreams, or ghastly Visions; till, by Thee
Inspirited, we hear the Trumpet's Sound,
And wake to Life and Joy, with Thee to reign
For ever, in the Paradise of God.

F I N I S.

On

SONG OF TRIUMPH

32

On High, on Top, O Saviour of the World

Thou dwelt in splendour on the Throne of Thy

Work of To-day, and suddenly in glory

From thine ancient dwelling, Time

To, custom, and present, in our Mother's Land

We may see now, and see; God unwilling



And make to Thee thy Praise to glory

For ever, in the Paradise of God.

FINIS